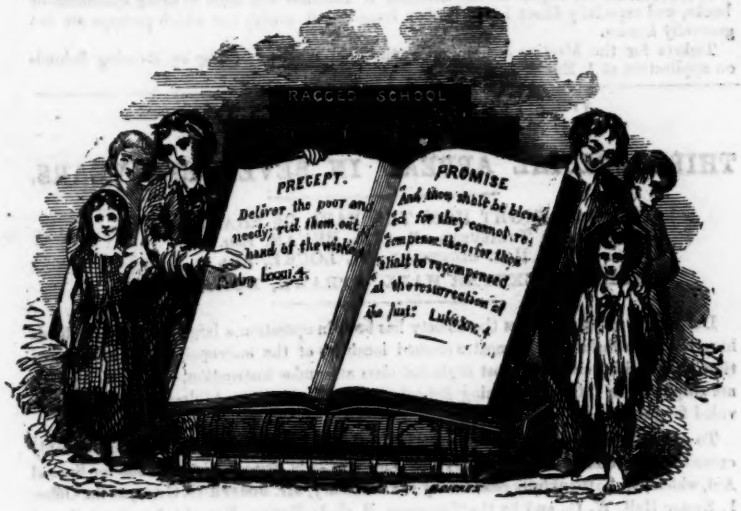
Price 2d.

THE

RAGGED SCHOOL UNION MAGAZINE.

No. CLVIII. FEBRUARY, 1862. Vol. XIV.



"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

LONDON:
KENT & CO., PATERNOSTER ROW.
JOHNSTONE AND HUNTER, EDINBURGH; ROBERTSON, DUBLIN; AND ALL BOOKSELLERS.

All Communications to be addressed to the Editor, 1, Exeter Hall, London.
Orders for Advertisements to be sent to Robert K. Burt, Printer, Holborn Hill.

CONTENTS.

Papers, Original and Selected—	*Page*	*Correspondence—*	*Page*
The Photograph of a Model Teacher .	25	Sunday Evening Penny Banks . . .	43
A New Ragged School in Brentford .	30	Police at Ragged Schools	45
A Tea Party in the Devil's Acre . .	33	*Poetry—*	
The Child's Plea	35	The Ragged School Flag	46
Lord Stanley, M.P., on Ragged Schools .	36	*Notices of Meeting—*	
"Neddy and Me;" or, What a Ragged School Boy Did	40	Kingsland, Dalston, and Shacklewell . .	47

ACKNOWLEDGMENTS.—The thanks of the Committee are presented to an Anonymous Friend for a parcel of clothes, Miss Darby for a parcel of clothing, Balham Working Party for clothing, &c., intended for Little Saffron Hill, but by mistake sent to Field Lane School, and to Mrs. Reade for a parcel of books for a school library and a parcel of shirts, &c.

Donations of books for school libraries and old clothes will be thankfully received by the Secretary, Mr. J. G. GENT, at the Office, 1, Exeter Hall, W.C.

THE ADJOURNED MEETING of the MASTERS and MISTRESSES of RAGGED SCHOOLS, on the subject of "SCHOOL BOOKS: WHICH ARE FOUND THE MOST USEFUL IN RAGGED SCHOOLS?" will be held in the Hall of the Sunday School Union, 56, Old Bailey, on *Thursday, Feb. 27th.* Tea will be provided at Six o'clock, and the Chair taken at Seven.

It will further the object of the Meeting if Teachers will send or bring specimens of books, and especially Sheet Lessons, they have found useful, but which perhaps are not generally known.

Tickets for the Meeting can be had by the Paid Teachers of Day or Evening Schools on application at 1, Exeter Hall.

RAGGED SCHOOL UNION.

THIRD SPECIAL APPEAL IN SEVENTEEN YEARS.

PRESIDENT—RIGHT HON. THE EARL OF SHAFTESBURY.
TREASURER—R. C. L. BEVAN, ESQ.
HON. SECRETARY—W. LOCKE, ESQ.
OFFICE: 1, EXETER HALL, STRAND, LONDON, W.C.

During the seventeen years the Society has been in operation a large number of Schools have been established in the most wretched localities of the metropolis. At the present time 27,000 children of the most neglected class are under instruction, 354 Paid Teachers are employed in Day and Evening Schools, and 700 destitute children have homes provided for them.

To aid in sustaining these operations in efficiency the Committee have considerably exceeded their annual income; they therefore earnestly appeal to the public for Special Aid, which will be thankfully received by the Secretary, Mr. JOSEPH G. GENT, at the Office. 1, Exeter Hall, W. C., and by the Treasurer, R. C. L. BEVAN, Esq., 54, Lombard Street,

JOSEPH G. GENT, *Secretary.*

THE
RAGGED SCHOOL UNION MAGAZINE.

Now ready, the **THIRTEENTH VOLUME** of this Periodical bound in cloth, price 2s. 6d.; and may be had at the Office of the Ragged School Union, 1, Exeter Hall, Strand; and of the Publishers, KENT & Co., 52, Paternoster Row.

OUR CHILDREN'S MAGAZINE.

Now ready, the **THIRD VOLUME** of the NEW SERIES, containing Fifty Illustrations, with a beautiful Frontispiece of Home Affection. This volume will be found suitable for Christmas Presents and New-Year's Gifts. Bound in cloth, of various colours, price 10d. They will be supplied to Schools, on application, at 1, Exeter Hall, at 8s. per dozen.

A FANCY SALE

IS PROPOSED TO BE HELD AT

THE HANOVER SQUARE ROOMS,

ON

Wednesday, the 2nd, and Thursday, the 3rd of April, 1862,

IN AID OF THE FUNDS OF THE

ST. PANCRAS INDUSTRIAL SCHOOL & REFUGE,

8, CONSTITUTION ROW, GRAY'S INN ROAD.

This Institution provides Industrial employment and a home for the most destitute and neglected Boys of the neighbouring Ragged Schools. About 120 Boys have been received since it was established, a large proportion of whom have been rescued from vagrancy and crime, and placed in respectable situations or otherwise provided for. The district is so poor that the local subscriptions are quite inadequate to support it. The funds are now exhausted, and contributions are earnestly solicited for the Fancy Sale, to enable the Committee to carry on the work.

NAMES OF PATRONESSES ALREADY RECEIVED.

THE COUNTESS OF SHAFTESBURY.
THE COUNTESS OF GAINSBOROUGH.
THE COUNTESS RUSSELL.
THE COUNTESS POULETT.
LADY TREVELYAN.
LADY PETO.
THE LADY MAYORESS.
LADY BELCHER.
LADY EASTLAKE.
LADY CALDWELL.
LADY OLIFFE.
MRS. ROBERT HANBURY.
MRS. CHAMPNEYS.
MRS. NOLAN.

Needlework, Fancy Work, Drawings, Useful or Ornamental Articles of any description, also Contributions in Money, will be gratefully received by the following Ladies:—

MRS. CHAMPNEYS, St. Pancras Vicarage, 31, Gordon Square.
MISS BEDWELL, 36, Burton Crescent.
MRS. S. CLOWES, 59, Doughty Street, Mecklenburgh Square.
MRS. CUMBER, 16, Pembridge Gardens, Bayswater.
MISS GOOD, 46, Burton Crescent.
MISS HEAL, Church End, Finchley.
MRS. HINDLEY, St. Ann's Hill, Wandsworth.
MRS. LOVELL, 18, Milner Square, Islington.
MRS. NOLAN, 34, Brunswick Square.
MISS OLIVER, 36, Guilford Street, Russell Square.
MISS PANTON, 24, Hunter Street, Brunswick Square.
MISS SCARLETT, 41, Great Coram Street.

Contributions for the Bazaar may also be sent to the Ragged School Union, 1, Exeter Hall.

It is respectfully requested that all Articles intended for the Bazaar be sent in not later than the 22nd of March.

Bazaar open each day from 12 till 9.

J. H. FORDHAM, 2, Stone Buildings, Lincoln's Inn, W.C.,
Honorary Secretary.

RAGGED SCHOOL, OGLE MEWS,

MARYLEBONE.

A resident in the district has kindly promised £10 towards defraying a debt of £55 in which the Committee are involved, on condition that the rest can be raised within a month. Friends of Ragged Schools are most earnestly appealed to for HELP.

Contributions will be thankfully received by the Rev. E. R. Eardley Wilmot, 10, Chandos-street, W.; Sir R. W. Carden, Ald., 64, Wimpole-street, W.; Mr. Godsell, 64, Oxford-street, W.; and by Mr. J. G. Gent, 1, Exeter Hall, W.C.

London Female Preventive and Reformatory Institution.

Office, 200, Euston Road, near Euston Square, N.W.

PRESIDENT—REV. THOMAS DALE, CANON RESIDENTIARY OF ST. PAUL'S.

HOMES SUPPORTED BY THE INSTITUTION.

CENTRAL: 200, Euston Road, N.W | WEST: Parson's Green, Fulham, S.W.
NORTH: Cornwall Place, Holloway Rd., N. | SOUTH: St. James Place, Old Kent Rd., S.E.

SUMMARY OF LABOURS IN 1861.

The following statement is put forth by the Managers of this Institution, with feelings of devout gratitude to Almighty God, for his goodness in sustaining them thus far in the prosecution of this work of mercy, and they also thank all their contributors and collectors for the generous aid rendered during 1861.

During the year, 225 poor, friendless, and fallen females were admitted to the Homes, and 42 readmitted temporarily, while out of situations; making a total of 267.

The majority of these were orphans partially or entirely. By birth they belong to London, Ireland, Scotland, Surrey, Kent, Sussex, Beds, Bucks, Hants, Hunts, Wilts, Somerset, Gloucestershire, Worcestershire, Yorkshire, Suffolk, Norfolk, Cambridgeshire, Herts, Devonshire, Northamptonshire, Rutlandshire, Warwickshire, &c.

One hundred and sixty-five were provided with situations or restored to their friends in London or the country. The Homes are working successfully with God's blessing. The Committee are grateful for the local supervision, which is a great assistance to their general oversight by the Lady Superintendent and Head Matron.

Contributions received, £2,388 3s. 8d.—balance in hand, Jan. 1, 1861, £75 9s. 4d.—total, £2,464 13s. 0d. Expenditure, as will be shown by balance-sheet which will be published in a few weeks, within £20 of the total receipts. Thus it will be seen that the work recommenced calls for the continued kind help of all who feel an interest in poor, friendless, and fallen females.

Quite £2,500 will be required for the efficient working of the Institution during the present year. There are several agencies now successfully working to seek out the friendless and penitent, but it is of little use finding them out unless afterwards they can be sheltered in homes.

During the past year, several friends of the Institution have been called to their rest—one a clergyman, who only a year ago entered his name as a subscriber of £5 5s. per annum. This speaks to us all, saying, Work while it is called day. £10 is the average cost of each case, therefore a donation or collection of that amount will open to an unfortunate creature, who otherwise might perish in time and eternity.

Several ladies have rendered very important help by collecting among their friends in aid of this work—two sent £22, several £10 each, and others smaller sums. The Committee will be glad to add to their list of co-workers.

Subscriptions and donations in aid of this Institution will be thankfully received by
Messrs. BOSANQUET & Co., Bankers, 73, Lombard Street, E.C.
Mr. F. NICHOLLS, 14, Old Jewry Chambers, E.C.
Mr. E. W. THOMAS, Secretary, 200, Euston Road, Euston Square, N.W.

Remittances always acknowledged by return of post.

200 poor Young Women were admitted to the Homes during 1861.

THE SHOE-BLACK SOCIETIES.

THE WINTER TREAT

Of the Ragged School Shoe-Black Societies will be held on FRIDAY Evening, 14th FEBRUARY.

THE EARL OF SHAFTESBURY IN THE CHAIR.

The Boys will take Tea at Six o'clock, and there will then be an Entertainment, the particulars of which, and the place of meeting, will shortly be announced.
Tickets, 2s. 6d. and 1s. each, may be obtained at 1, Exeter Hall, or at the Offices of the various Shoe-Black Societies.

Papers, Original and Selected.

THE PHOTOGRAPH OF A MODEL TEACHER.

We are told that, if a poor Mohammedan finds a stray scrap of paper in the road, he takes it up carefully and folds it to his bosom reverentially, lest it should prove to be a piece of the Koran. Like this disciple of the Arabian prophet, we never let a scrap of printed paper pass without learning what new fact it has to relate, and many a precious thought have we thus gleaned from else unconsidered fragments. Such a printed scrap we lately lighted on, in which the character and the life-work of a female Sunday School teacher was briefly sketched. Her name, her period, or sphere of labour, we know not; but enough was gleaned from this mental photograph to show that in every respect she was a model teacher. Hence "being dead she yet speaketh"—and oh, how powerfully!—to all whom our Heavenly Father has called to the high vocation of training the young for eternity.

In four points this model teacher was pre-eminent—namely, prayer, preparation, punctuality, and persistency. Should, then, any Ragged School teacher wish to know how the noble title of "model teacher" can be won, he has only to use these four methods, and fruit, ripe and rich, will assuredly come. "Occupy till I come," saith the Good Husbandman; and occupy with the wisdom evinced by our departed sister, say we, if you would see souls safely garnered in the Eternal City.

I. *Prayer.* Being a devout teacher—for according to apostolic precedent she had first given her heart to Jesus—all her spiritual labours were preceded, accompanied and followed by prayer. Knowing her own mental, spiritual, and even physical weakness, she looked alone to the Strong One for strength, for she had well learnt the truth that Paul learnt so well, that though she could do nothing of herself, yet that she "could do all things through Christ, that strengtheneth." Well educated, and with a mental capacity above the average range, she still felt that true wisdom can alone come from above, and that those who really wish to save

souls must employ the only weapon that is all-powerful with God, namely, *direct* and *individualising* prayer. As a result, conversion was no rare occurrence in her class; and hence daily prayer was followed by daily practice. Nor was prayer restricted to that solitary closet prayer, where the Sunday School teacher can alone obtain *personal* strength. Knowing that she was but a unit in a great brotherhood of Christian workers, she so fully entered into their joys and sorrows, as to feel their successes or their failures as if they were her own. For she did not deem the apostolic injunction as worn out, or only to be heeded at anniversary festivals: "Look not every man on his own things, but every man also on the things of others" (Philip. ii. 4). Hence she not only gave counsel where needed, but was never absent from the monthly teachers' prayer meeting. Not only did she there manifest that affectionate sympathy which springs from meeting those who are engaged in kindred work, but found that in the spiritual armoury there is no weapon like that of united praise. As David said of Goliath's sword, "There is none like that" (1 Sam. xxi. 9). The gauge, indeed, of success in Ragged Schools is this—how is the teachers' prayer meeting attended? Is it looked forward to as a "season of refreshing from the presence of the Lord"? or are excuses *coined* to palliate absence?

We are glad to find that Ragged School teachers so prize the teachers' prayer meetings that last year 1,402 statedly attended those gatherings for united supplication and praise. Nor can we divest ourselves of the impression that much of—or should we not rather say *all?*—the spiritual life now visible in so many Ragged Schools is due to more earnest and better attended teachers' prayer meetings. For the pledge of Christ has never yet been dishonoured, "Ask, and ye *shall* receive." May we have more faith in that gracious Promiser, of whom it may be ever affirmed that to promise implies performance.

II. *Preparation.* As our model teacher fully concurred in the language of David, "Neither will I offer burnt-offerings unto the Lord my God of that which cost me nothing" (2 Sam. xxiv. 24), she made it a matter of principle to prepare for her class before entering the school. As, in fact, she did not think that much fruit could be expected from hap-hazard lessons, she acted as Israel did in olden times, that is, she "brought pure oil *beaten* for the light, to cause the lamp to burn always" (Exod. xxvii. 20). Having selected the passage or subject to which she wished to attract the attention

of her class, she carefully studied the Scriptures bearing on it during the week, and referred to any books which were calculated to reflect light on the topic. Hence she was always ready to reply to doubts —had a store of illustrations at command; and old subjects became fresh and novel under her mode of treatment. Thus speaking from fulness of information, it was no wonder that her scholars gleaned more sound knowledge from one of her lessons than from ten lessons of those half-hearted teachers, who seem to suppose that anything will do for a Ragged School, and so never think over their subject until they reach their classes—and then, forsooth, wonder why their scholars are so listless and drowsy. As Lord Bacon said, "reading makes a *full* man;" so in class instruction, as in all things, we must speak from fulness of knowledge, if we would speak either with assurance or power. Then, like Elihu, the Buzite, we shall be able to say, "I am full of matter—the Spirit within me constraineth me: I will speak that I may be refreshed" (Job xxxii. 18—20). And like him, too, we shall find that the mouths of gainsayers will be stopped by our weighty teachings.

Some may, however, think that, labour as they may, they will never equal those of greater mental capacity. But, even were this estimate of their abilities correct, their inference should rather be, that by rigid and continuous study they ought to make up for natural deficiencies—as they admit that they, at least, cannot give out without first taking in. Yet, after all, it is not the amount of talent, but the degree of earnestness, which indicates the amount of power possessed by a teacher. Let us then ever remember what Hannah More so concisely wrote, that "every individual is sent into the world to act a part in it; and though one may have a more splendid, and another a more obscure part assigned him, yet the actor of each is equally accountable"—and we may add, equally needful, in building up the temple of the Lord.

III. *Punctuality.* Our model teacher made it a matter of principle to be there before the Superintendent entered his desk. It could not be said of her that "she crept like a snail unwillingly to school,"—alas! not always confined to school-boys—for she regarded it as a special honour that God had allotted that special task, and given her a mental vocation for the work. Hence her definition of punctuality seems to have been, not merely "military time," but five minutes at least before school duties commence. Nor did she ever make the state of the barometer a pretext for absence, for she remembered what the wise king had recorded

that "he that observeth the wind shall not sow, and he that regardeth the clouds shall not reap" (Eccles. xi. 4). This had a reflex influence, for her class became as noted for punctuality as their teacher. They could not say, as we have too often heard Ragged School children say, "O, it is of no use to be there so early, for Mr. —— is always late." No, it is the punctual teacher which makes the punctual scholar, and the procrastinating teacher will easily succeed in manufacturing a procrastinating class. O, that every Ragged School teacher felt that, as he would not like to be a minute too late for Christ's heavenly reward, so he ought to be equally anxious not to be one minute too late for Christ's work in this world.

IV. *Persistency.* When our model-teacher was in her class she became so absorbed in her duties that she forgot that there were any other teachers present. Hence she never held whispered converse with other teachers, or made appointments, or told secrets, during school hours. Neither did she watch what her co-workers were doing, or make comparisons between the success of some and the failure of others. Even the old school clock—with its time-honoured motto, "Time flies"—ticked away, unheard and unnoticed. She felt that school-time was the property of her class, and that she had no right to waste the opportunity God had thus given to sow the good seed of the kingdom. Fully concurring in Dr. Chalmers' axiom, that "a man can only succeed by being a man of *one thing*," she ever said by her actions, "This one thing I do;" and, by God's help, in this she persisted until the weary work-time was over.

Nor did such persistency of purpose terminate when the school was dismissed. She conversed with each of them privately, in rotation, and thus became acquainted with their spiritual state; for with the confidence she displayed in her class, how could they fail to repay her with equal confidence? She also statedly visited them at home, and thus brought the influence of true religion so to bear upon their parents as to win some of them to Christ; and by letters, both whilst members of her class, and when they had entered on the great conflict of life, many a precious hint was given by this true "mother in Israel," which guided them safely home.

Such were the four methods pursued by this excellent teacher, and she richly experienced the truth of the sacred proverb, "The hand of the diligent maketh rich." Yet this great work was accomplished amid severe bodily affliction, which would have jus-

tified cessation from labour had she not felt that the briefer the season of labour, the more diligent we ought to be in spiritual work. It does not, however, after all, so much require bodily strength or great mental vigour to constitute an effective Ragged School teacher, as what may be styled wise and *conscientious methods*, employed persistingly, and with prayer. For, when feeble abilities are endued with a purpose, and every power is concentrated on the object proposed, more will be assuredly accomplished than by persons who have greater talents, but who only use them half-heartedly, or by fits and starts. Who would compare Goliath and David for physical strength? yet, when faith nerved the arm of the stripling, how soon the mighty giant reeled before the pebbles from the brook.

Ragged School teachers sometimes ask despondingly, "Why do I fail in this work, when men of smaller abilities, and of less education, so manifestly succeed in every evangelistic labour they undertake?" The true reply would probably be, There is no reason why thou shouldst not be a model teacher as well as another, only thou must first cease to be a Reubenite, of whom this mental photograph is given: "Unstable as water, thou shalt not excel." The crowned teacher is he who, careless of difficulty, ever presses on; nay, who makes trial and danger additional reasons for more strenuous endeavours. The post of danger is the post of honour, for the Victoria cross is not won by men who drowsily linger in the rear-guard, but by those who are pioneers in duties from which cowards or sluggards shrink. If then thou, too, wouldst win the moral Victoria cross, to be hereafter publicly accorded by our King, Jesus, see that thou dost obey the poet's exhortation—

"Rise! for the day is passing;
The sound that you scarcely hear
Is the enemy marching to battle:
Arise! for the foe is near.
Stay not to sharpen your weapons,
Or the hour will strike at last,
When from the dream of a coming battle
You may wake to find it past!"

A NEW RAGGED SCHOOL IN BRENTFORD.

The old county-town of Brentford is putting forth new energies for meeting the evils resulting from the neglect of the proper training of the poorest of its population. Thomson, in his "Castle of Indolence," had his attention called to the state of the people of that town in his day, and thus he humorously gave expression to his opinion of the town and its neglected poor:—

"Behold, through Brentford town, a town of mud,
An herd of bristly swine is prick'd along!
The filthy beasts that never chew the cud,
Still grunt, and squeak, and sing troub'lous song,
And oft they plunge themselves the mire among;
But ay, the ruthless driver goads them on,
And ay, of barking dogs, the bitter throng
Makes them renew their unmelodious moan;
Ne never find they rest from their unresting fone!"

Efforts from time to time have been put forth to lessen the evil thus poetically complained of, and to allure the degraded into better positions. Thus one of the two charity schools, of which the town can boast, adopted as regulation,—

"That every child who is a constant attendant, and comes to school before nine in the morning, neat in person and apparel, on paying a half-penny shall receive a penny ticket. The advantages of this regulation proved to be such, that gowns were purchased for all the girls who had been three months in the school, and clothing for the boys, according to their respective merits."

Improvement was, however, very slow; while vice and demoralisation went a-head, and became even rampant. British Schools were founded thirty years ago, and after they had been in operation some seven years the committee thus reported progress:—

"There are in this town a vast number of children sunk in the grossest ignorance, receiving no education at all. The parents, being themselves uninstructed, have generally no adequate idea of the worth of education, and are, therefore, unwilling to make any sacrifice to obtain so invaluable a boon for their children."

The committee, however, year by year, have kept to their work, and their labours have benefited thousands of their poorer neighbours. One of the trustees of these British Schools, at a meeting in Brentford, held on January 7th last, thus referred to the state of things as now existing:—

"Why Brentford is a disgrace to the magistracy of Middlesex. It is a byeword. We want and ought to have the town drained from end to end. Here is a town on the banks of the river without a particle of it drained. Here are water-works for the supply of London, and Brentford unsupplied. We want a Board of Health here. The state of the town is disgraceful in a physical point of view: the houses of the poor are fever dens. You must improve these; you must furnish them with healthy houses. Brentford pays £2,600 a-year in the shape of a coal-tax; and if the magistracy had been faithful to their trust, they should have used every means to remedy these things. For I maintain that if you want to raise the humbler, and poorer, and neglected portions of

the population, you must show them that you are prepared to do what you can to remedy their wrongs. We are in the midst of *a large poor population;* if you can satisfy them that you are seeking their real good they will appreciate your efforts."

The entertaining of these views, and a knowledge of these facts, stimulated to efforts for bringing about a more satisfactory state of things; for this gentleman and his co-trustees have lately erected buildings to carry on the British Schools on an improved footing, and now offer education to the better portion of the working classes. The British Schools of the town do not any longer appear available for the very poor of Brentford. The master of these schools is reported having stated to the late Royal Commissioners of Education his opinion that—

"The coarse habits, untidiness, and want of cleanliness on the part of the poor ragged boys is, doubtless, an obstacle to their partaking at present as much as they might do of the educational advantages of our British and National Schools."

According to Mr. Crampton's views, British and National Schools are no longer suitable for our poorest children, even if they could pay the school fees; and if admitted, the Pariah class should be educated in separate class-rooms from the more respectable children. It would also seem that they are no longer intended to be for our poorest children, even if they paid the school fee. If, however, they must be admitted, he suggests this "Pariah class" should be kept apart from the main body of more respectable children by the use of class-rooms, till all objections to intermixture could be obviated. The time has gone by for such invidious distinctions as this in the same school; nor is it needful to adopt it in Brentford, as the old British School-rooms are available for missionary purposes, and have been secured by a few energetic Christian young men. They have already opened the rooms on Sunday evenings, and the poor youth of both sexes are invited in for Christian instruction. Other efforts are about to be put forth on the other evenings for carrying on the usual operations of a well-conducted Ragged School, including Penny Bank, Clothing and Coal Clubs, and Temperance Societies. A meeting was held on January 7th last, to inaugurate the establishment of this new effort.

Mr. FOUNTAIN, of Ealing, presided, and after prayer said:—I had no idea when I came to this meeting I should be called to this honourable position of being chairman; my remarks, therefore, will not take the form of a prepared speech, but be simply introductory to the business of the evening. I might say a great deal about Sunday School teaching, for I have been twenty-five years in the work, and had at the early part of my career as a teacher, and before Ragged Schools were instituted, taught a class of chimney-sweeps (the climbing-boys) at Islington. My son is, however, amongst you as a teacher, and I trust that God will bless him in his work here. I am one of those who believe that parental influence ought to supply what we seek to provide; but the obstacles to this are so great that parents do not, and in some instances cannot, give what we desire to see the children possess, and which even the parents themselves are anxious to see their children receive. Hence the effort put forth to impart instruction on the Sabbath-day, and on the week-day, too, if arrangements can be made to supply the hundreds of poor ragged children, who, on Sunday evenings especially, wander up and down the streets of Brentford uncared for, untended, sheep having no shepherd, wanderers, outcasts. It is true that 1,000 children and 99 teachers are assembled together every Sabbath-day in the Brentford Sunday Schools; but there is a class for whom

nothing is provided—neglected children, whom no instrumentality has yet reached; and in order to rescue these from impending ruin this effort has been made. These spacious old British School-rooms, which are unoccupied on the Sunday, have been kindly lent by the trustees, and it will, I am sure, gladden their hearts, as also every friend of the poor, to know on the first evening 136 children assembled on the second 150, and on the third 176; and that 19 teachers came forward to help in the good work voluntarily, prayerfully giving their best efforts. They have come forward like those who when they see a wreck man the life-boat; no colours are hoisted upon the vessel of mercy, no distinctive flag is seen, but with brave hearts and true they go to the rescue of their fellow-creatures, content with the belief that there is power to save, and so they go to the rescue without hope of reward; thus in a higher sense they strive to save souls from death.

Mr. FURNELL read the rules, and

The Rev. J. CANE said:—I do most cheerfully congratulate you upon such an auspicious commencement of your Ragged School movement, and trust it is only the beginning of brighter and better days as it regards the struggling poor of Brentford. I know the place well, and the people too, for I have lived and laboured here; but have felt the utter powerlessness and poverty of individual effort. Many and many a time have I looked upon the small handful of helpers here, and said, "What are these amongst so many?—so many wretched, wandering, outcast, perishing poor?" Ten years have passed away since I first set foot in Brentford. There has been progress, thanks be to God; a new district church has been erected, and many influences for good are at work. Bible-women have visited, and are visiting the homes of the poor; ministers of all denominations have laboured, and are still labouring diligently, carefully, and perseveringly; the means of grace are at the door, but these are, in many instances, neglected; the remedy is at hand, but unheeded and uncared for. The one great obstacle is the *absolute poverty* and physical degradation of the neighbourhood, the state of the dwellings of the poor, the condition in which so many exist, the utter misery, both bodily and mental—so much so that it must be voluntaryism *ab extra* and not voluntaryism *ab intra* that will or can effect it; hence I rejoice to see our rich and privileged friends at Ealing caring for their poor friends in this long-neglected and uncared-for portion of the parish. It is, if I may so speak, the *East End* not the *West End* district; and I trust that we shall live to see that a good and holy influence is being exerted, so that Ealing may not be told of its efforts for missions abroad, and pointed to the heathenism, and degradation, and immorality, and poverty of Brentford. It is notorious, and has long been notorious, for its vice, its drunkenness, its squalor, and its poverty. That this may be one of the many influences at work to raise it from its present position to one of comparative comfort and religious privileges is my earnest prayer; and nothing shall be wanting on my part to render this attempt successful, for it deserves to be so on account of its catholic character and its adaptation to the people.

Mr. MUNTON, the Superintendent of the school, said:—I rise for a few moments to state our only object and desire in respect to this school—it is to gather the children of the poorest together to teach them and to do them all the good we can. There will be no proselytism; no coercion. The children are, it is true, very poor, ragged, ignorant, but we will try and relieve them and instruct them; and in cases of deep distress new-clothe them and feed them, now and then. The poor here are so poor that they want *food*. I wish we could do as in Scotland—give them porridge and prayers, then schooling, then porridge, and then play; but we have not got to that *yet*. I wish we could show these poor of Brentford that *we really care for them*. I wish we could teach them self-respect, cleanliness, godliness. We want your sympathies; we want teachers, too.

We have twenty in a class, and it is too many by half. Let us have them, men and brethren of Brentford and Ealing, and we will try and show the poor how to help themselves; and may God help us in the work.

Other gentlemen addressed the friends, and the meeting closed.

A TEA PARTY IN THE DEVIL'S ACRE.

BY C. S. LANCASTER.

One always brightens up at the thought of a tea party. Whether the refreshing beverage is brewed in "Britannia metal" in a "back parlour," in "electro-plate" in the "best room," or in "real silver" in the "drawing-room;" whether its concomitants are bread and butter, toast, or muffins and sally luns; whether the cups are of delft, porcelain, or china; and the trays are block-tin, *papier machée*, or presentation salvers; whether, in fact, the arrangements are snug, comfortable, or luxurious—there is an attractiveness and *specialité* in the national meal attachable to no other, and one that invests, with a peculiar and universal charm, the homely little compound word—tea-table. At breakfast, we are languid and thoughtful; at dinner, silent and ceremonious; at tea, chatty and unreserved.

It was, then, with great pleasure that we received, a few days since, an invitation to tea. The hour was unfashionable—five: but who can say a word against the *locale?* It was in wealthy Westminster. On one side, were the lordly House of Commons, and the uncommon House of Lords; on the other was the royal park of St. James, and near it, of course, the Palace of our beloved Queen (who, by the way, we are privately and confidentially informed, evinces a decided partiality for our favourite little plant), to say nothing of palatial residences of merchant and other princes without number.

Well, it was to be a large tea party, cards being issued for over two hundred; and its popularity may be judged of when we announce that we did not hear of a single absence.

We arrived early, in order to indulge in that agreeable occupation, making notes and queries on our fellow guests. There could be, at all events, no solecism in our remarking their costume, for it was evidently a fancy dress affair, and some might construe the fact of only about one in three arriving in a bonnet, as an evidence of the aristocratic nature of the gathering.

However interesting their endless variety of style might be to a looker-on, amongst themselves there was no indication of surprise; no, not even when one small party swept down the spacious apartment without shoes or stockings!

We forgot to say that it was a juvenile party (although we are rather an old boy ourself, yet green in the heart still, we hope), and that the predominance of invitations were to the gentler sex.

Shall we describe the costumes at this juvenile fancy dress tea party? dilate upon

"The looped and windowed raggedness"?

give sketches (not fancy, but, alas! too truthful) of the eager, outcast little ones who hurried to the feast,

"In poverty, hunger, and dirt"?

No, not dirt; it were unjust alike to both givers and receivers, to say *that;* for, as far as the surface showed, every little visitor was scrupulously clean, with hair neatly combed, except in the case of a few boys, who had been working to the last moment for some wretched pittance, and who were not allowed to suffer for their industry.

And now the truth is out. It was a Ragged School *fête*, given, as we understood, by the teachers (God bless them! whoever they are), in a large chapel, lent for the purpose by its lessee, one of those munificent spirits who can recognise and respect the image of his Maker in the meanest and most forlorn of his fellow-creatures.

Do not turn away, gentle reader. Have we spoken too soon, dispelled the illusion too early? You have borne with us before, for we are, haply, old acquaintances. Follow us, then, to the end, and if the subject is new to you, and you agree with our pleading, why, well; and if you do *not*, take the first opportunity of judging for yourself, and we are certain that the result will be well, too.

Time was when Ragged Schools were a subject of ridicule; when its patrons were twitted with not clothing their *protégés*. But, be it remembered, that when *material* charity has exhausted itself (and human resources of all kinds *can* be exhausted), there is another kind of charity, not of the *hand*, but of the *heart*, that, with but small aid from the former, can exercise of the latter an amount truly wonderful—its effect penetrating alike into the darkest abodes and the deepest receptacle of the heart. As

"In the lowest depths there is a lower deep,"

so, in the very scum and off-scouring of our population, there is a grade beneath, who, if clothed, would be robbed even by their own parents, and whose only chance of not perishing like brutes is to instil into their minds the first rudiments of knowledge, which cannot fail to awaken a thirst that *will*, in after-life, be appeased, and that humanises in satiating.

We will not tire by a recital of the evening's events. Suffice it that, to please a humble stranger, their little voices were joined (and wonderfully well, too, considering the instruments and the small opportunities for practice) in singing some of those sweet little songs now so frequently heard at the Crystal Palace and other juvenile gatherings; and grace was sung with a decorous attention that could not but rouse both interest and sympathy.

There was no stint: tea, bread and butter, and cake, had but to be asked for to be obtained; indeed, to ask for was an exceptional case, for the teachers, both male and female, seemed to make it equally a duty and a pleasure to minister to these miserable little outcasts. All were equally attentive to their wants, yet we could not but remark two fair-haired, slender girls, whose features, in their labour of love, beamed with so pure and sweet a smile of watchful happiness—lighting, indeed, a kindred ray wherever it chanced to fall—that they seemed to pass like sun-streaks amongst them, leaving a light behind.

We will not stay to analyse the features of the various little guests. There were toil, care, want, or bad passions stamped upon most of them; but *all*, without exception, wore an expression of present pleasure, and even thankfulness. The only drawback was the evidence on many faces, particularly in the eye and cheek, of incipient disease—the brightness of the one and the tint of the other surely indicating the first grasp of fever.

One child made a remarkable impression upon us. She was not, probably, above four or five years old, but lively and intelligent-looking in the extreme: she was bright-eyed and rosy, but the light in her eye glistened, and the rosiness of her cheek was hectic. Another little thing was pallid to ghastliness, and *her* eyes, keen with intellect, were deeply set, and lustrous with a light almost unearthly.

When we took our departure, leaving the time-happy visitors to revel in the illusory wonders of the marvellous magic-lantern, these two little ones, in imagination, accompanied us on our way. If we turned our eyes inward, they were there: if we looked up to heaven, they were there also; for the lustrous and glistening stars were but as repetitions of the fever-smote and poverty-sunken orbs so lately in reality before us. And how soon might they *not* be there? Well, that were a happiness: to be snatched to heaven, "ere sin could blight," would be, to such as these, indeed a blessing. There was little pain in the thought, "how *soon* may they die?" but rather in the reflection, "how *long* may they have to *live?*" for every year would bring its new temptation, against which knowledge—and knowledge of the truth only—could supply a weapon.

We reached home, retired to rest, slept, and dreamed. We had still these two companions, even in our dreaming. They came to us *then*, followed by a troop of little ones, not neat and clean, like our little friends of last night, but in the squalor and wretchedness of their chief home—the streets. And they argued, reasoned, and pleaded, powerfully and eloquently, not with their tongues, the exponents of thoughts that may be wilful and deceitful, but with their eyes, the communicants of the soul that cannot lie!

They pleaded, not for food, though they were famishing; not for shelter, though they were houseless; not as poor to the rich; not as the wretched to the happy; but *their* eyes look into *our* eyes, as soul into soul, seeking—demanding—in the name of the Maker of us both—the knowledge with which he had intrusted us for the benefit of our fellow-creatures.

Their mute pleading—their dumb eloquence, was not only addressed to *us*, but to you; and to all the Christian universe. Shall we translate what gushed from the soul through the eyes of these desolate little ones? Listen, then, to

THE CHILD'S PLEA,

A RAGGED SCHOOL LYRIC.

Most of us are friendless,
  All of us are poor.
Some of us are motherless,
  Waiting at your door;
It's little that we know,
  But yet we have heard
That the Son of Our Father
  Had spoken kindly word—
In the long time ago—
  Of even such as we;
Saying, "Suffer little children
  To come unto me!"

We cannot give a reason
  Why favour you should grant;
We cannot even tell you
  The nature of our want.
We know we have done nothing yet
  Deserving of your love;
We only know the lesson
  Was taught us from above.
Our weakness is our strength,
  And this our only plea—
"Suffer little children
  To come unto me!"

Though weary with hunger
  We do not ask for bread,
Nor lodging—though we know not
  Where to lay our head;
We ask but to be near you,
  To learn the TRUTH from *you*,
And to feel—in our poverty—
  That *we* are human, too.
We ask it of all Christians,
  And this is our plea—
"Suffer little children
  To come unto me!"

Oh! follow in the steps
  Of your MASTER and ours;
Oh! gather us poor weeds,
  And change us into flowers.
Teach us vice and passion
  To stifle and control,
And the honey-dew of knowledge
  Will purify our soul!
For the sake of OUR FATHER
  Listen to our plea,
And suffer little children
  To come unto thee!

LE FOLLET.

LORD STANLEY, M.P., ON RAGGED SCHOOLS.

THE foundation of the Kirkdale Ragged Schools was laid last August by the Earl of Derby, and on Janaury 7th, Lord Stanley, M.P., formally opened the new building.

The building stands upon an oblong piece of land fronted by Kirkdale Road, and bounded on the remaining three sides by Boundary Street, Major Street, and Gore Street North. The exterior fronts are plain brick and stone, and have nothing to recommend them but their simplicity and good internal arrangements. The basement floor is planned for a cooking kitchen, which can be used for a soup-kitchen during the winter months, and has a separate entrance from Major Street. Adjoining this kitchen is a flagged cellar, intended as a play-room during wet weather, or for a workshop when required. The main entrance to the ground floor is from Major Street, to a school-room 80 feet long, 25 feet 6 inches wide, and 18 feet high, intended also to be used as a free church for the poor of the district. From this room there is a class-room, large workshop, and a store-room, covered lavatories, &c., and a large play-yard. The upper floor, which corresponds with the ground floor, and which has also a separate entrance from Major Street, is intended for a girls' school-room, class-room, printing-shop, and large work-shop. The buildings and yard-walls occupy an area of about 1,300 square yards, and the entire cost has been £3,000.

On the occasion of the opening Lord Stanley presided, and said:—Ladies and gentlemen, we are here for the purpose of formally opening this building, and in doing so, I ought first to say why I have consented to preside, and why this meeting is held. It is not a wise thing to make speeches for speaking's sake, or to exhaust in mere words the energy which ought to find a vent in action. But we are met here for a directly practical purpose, that of

giving a wider publicity to an institution which, in order to be duly supported, requires that its objects and workings should be made public, since it professes to help those in whom, by no fault of their own, the power of self-help is unavoidably wanting, and who can in only a very slight degree contribute to its maintenance; while it has no reserve to fall back upon, no capitalised fund to resort to, but must rely exclusively upon such assistance as the liberality, I had almost said the sense of social injustice, of the people of this neighbourhood may provide. You know, of course, what we mean when we speak of an Industrial School. We mean a school in which intellectual teaching beyond the most elementary is not aimed at; in which the pupils are drawn, without exception, from the lowest class of society; and in which, so far from leaving anything to supply the instruction and influence of home, it is often unhappily a matter of necessity to isolate the child as far as possible from a home which is to it a school of pauperism, of disorder, and of vice. Industrial Schools, so to speak, go hand-in-hand with Reformatories, although the two are wholly distinct. I was one of the persons who took a part—although I cannot claim to have taken a very early part—in bringing about the establishment of Reformatory Schools before they were recognised and subsidised, as they now are, by the State; and I well recollect the objection with which we were met (an objection of which it is impossible altogether to deny the force), when people told us,—"You propose to reclaim children who have fallen into crime; you ask for private subscriptions and public funds for that purpose, but you do nothing for those who under precisely equal difficulties have successfully resisted similar temptations." Well, that is partly true: and we could only answer that our proposal was good as far as it went, though it did not meet the whole extent of the evil. But experience shows—we may all see it if we choose to open our eyes—that there is a large class wholly apart from that which gets its living by crime, but also separated from that which subsists by regular and steady employment. In great towns the extremes of civilisation meet. Luxury, refinement, intelligence, social comfort, are carried to the highest pitch; and side by side with that luxury, there springs up a class among whom subsistence is as precarious as among those savage tribes who live by hunting wild animals—a class limited, happily, in point of numbers, but in which pauperism is hereditary, ignorance universal, and that hope of rising to a higher position, which is almost the most powerful stimulus of English society, is entirely wanting. That the fact is so, few persons can doubt. When we read what our town missionaries, and others similarly employed, have told us as to the number of those in whom the most elementary notion of religion is absent, not because it has been rejected, but because it has never been presented to them; when we have it stated on good sanitary authority, that in certain large towns one-half of the children of the poorest class die before the age of five; when another inquiry shows, that in a town selected by way of experiment, the infantine mortality in that class was threefold what it was among the healthier inhabitants; when we compare the enormous disproportion of the death-rate between the healthy and what are called the low quarters of the same city, it seems only too clear that whatever may have been done (and much has been done) to make life dearer

to those born to hardship and toil, there remains yet more to accomplish, and it is far too early as yet to boast of the results which have been achieved. It is not my purpose now to ask you to consider the causes of the continued existence among us of such a class as I describe, nor yet the chances of what I confidently expect to see—its gradual disappearance. It is enough to say, that wherever dense masses of men have been congregated together, such a class has always appeared. In crowded populations the tie of neighbourhood and local connection is necessarily weaker. No man can take the same interest in half-a-million human beings, as the fifty or one hundred families that inhabit the same village or locality with him. The feeling of mutual protection and dependence is here necessarily entered into. Life, however, in large communities is busier; men have not leisure to stop on the road and help on their neighbours. Distress, when it comes, comes upon a large scale. Competition is keener; the rivalry of man with man, which makes the opportunity of the bustling and the energetic, treads down the feeble into the mire. The rich live apart from the poor in quarters of their own; even the parochial clergy are few and for the most part poor; and the rapid growth of population in a district whose trade is increasing generally leaves the poorer quarters for a time unprovided with the ordinary appliances of civilisation, unprovided with schools, with churches, with healthy habitations, with efficient drainage, and with the charitable institutions that elsewhere exist for the relief of temporary want. If these things are so,—and I think they can be fully proved,—there is no need to contend against the argument, that institutions like this, founded essentially on a charitable as distinct from a self-supporting basis, are superfluous in the actual state of society. The next question is, are they liable to abuse? are they likely to be used unfairly by parties who can afford to pay the cost of their children's teaching? Of that I apprehend there is little danger. It does not take much knowledge of working men and women to be aware that if there is one feeling more deeply rooted in their nature than another, it is their love of independence, their hatred of whatever looks like pauperism, and their reluctance to accept help —from all but their immediate kindred—so long as they can help themselves. No man knows—no man will ever know—how men in seasons of distress like this have gone, and will go, to the last extremity of suffering before they consent to accept public relief; and I believe the practical experience of all who have had to do with schools of this kind bears me out in saying, that of the boys and girls taken here, and at other schools of the like sort, there is not one in fifty who, if these schools were not open to them, would ever cross the threshold of any other. Then comes the inquiry, does the school answer its purpose? Does it show a satisfactory return for the outlay of toil, and labour, and money upon it? That question is best answered by a simple statement of facts. There are now in attendance 360 children, and it is confidently expected that the number will soon reach 500. The schools themselves will hold 700. The buildings and fittings have cost in round numbers £3,000, the land being given; and the annual outlay per head is from twenty to twenty-two shillings, in which is included not only the cost of instruction, but also that of supplying to about one hundred of the number one meal a day. I think, therefore, the management cannot be charged with waste; and what has been the result? Thirty of those children now under

teaching, and likely to do well, were habitual street beggars, whom, in all human probability, a few years of that mode of life would have rendered permanently unfit for steady application to any honest pursuit. Others are either orphans, or worse than orphans, children of criminal parents, to whom, unless rescued, crime would have become an hereditary profession. Although the school is not yet five years old many have left it, and are now in situations, conducting themselves well; and though it is too early to obtain much positive evidence as to the change which the school has effected in the neighbourhood, I will cite one instance, that of a working man named Simpson, a tailor, who, having watched the working of the school, and judging of it by his own knowledge, has, in a spirit of self-sacrifice, more honourable, because more costly, than the easy liberality of the rich, given to it, besides other assistance, his free and unpaid services as a teacher in his own business for one day in every week. We can appeal also to a favourable report from the superintendent of the Liverpool Ragged School Union, and to a grant from that body, small indeed in amount, but valuable as a mark of sympathy and approval. There are other facts to which I might refer, but these are enough as a sample; and upon the strength of them I say that this school is doing a good work, and doing it well. But it is sometimes easier to found institutions than to support them. Begging is a weary business, even in the best of causes. Those who ask fear to be importunate; those who give are beset with claims; and there are some—I hope not many—but there are some, who find in the very multitude of claims upon them an excuse for complying with few or none. No school can be carried on with method and effect if it is from year to year in danger of stopping from a want of funds; and it seems but reasonable that we should endeavour, as far as may be, by regular yearly subscriptions, to place this school out of the reach of pressing want. You must not suppose, that because Government aid is granted in certain circumstances, other aid is not required. It is only boys sent here by the magistrates whose expenses will be paid by the State; as to the rest, the school depends upon private liberality as before. Now, in leading us to support an institution of this kind, many motives converge to one common end. Simple humanity, apart from duty, might be enough; if only our imaginations were not too dull, and our thoughts too much occupied, to have often before us the miserable state of these outcast children of the streets, a love of order, of security, of social peace, ought to lead us to try and remove from our streets a class whose presence in them is a danger, a disturbance, and a disgrace. Policy ought to show us the importance of disproving by our action the accusation which rises even too readily to the lips of patient poverty, that the rich know nothing and care little for the sufferings of the poor. And lastly, there is a motive, powerful with some of us beyond all these, not powerless I trust with any,—a motive to which standing here I shall only faintly allude,—a motive founded on the belief that *wealth is only a temporary trust*, that poverty is only a temporary trial, that the largest material resources involve the heaviest moral responsibilities, and that service rendered to the humblest and meanest of mankind is rendered to the Author of our common being.

"NEDDY AND ME;"

OR, WHAT A RAGGED SCHOOL BOY DID.

Some time since, while looking over the annual reports of a missionary society, I happened to see an entry which much excited my attention: "Neddy and Me, £6." Another year the firm "Neddy and Me" paid £5, and once again between £6 and £7.

Soon after this time I visited the town where these sums had been given, and made some inquiry of a clerical friend, as to the persons who made use of this rather singular title. My friend smiled, and said, "Ah! I can tell you all you wish to hear: I know both 'Neddy' and 'Me' very well, and one of the firm is in my Sunday and evening schools. I think the little history of this poor boy will interest you.

"Nearly four years ago I became acquainted with a poor boy named James W——. He had no parents, and had been taught to read at a Ragged School. He was related to one of my servants, and at the annual recitations and school feast this boy had a ticket given him. After tea, some of the children recited, and I saw this poor child listened with great attention.

"Many persons say these exhibitions are injurious to the children, and calculated to foster pride and vanity. I shall not enter into this question, but merely state the fact as it really happened. One of the girls repeated a piece, well-known to teachers and pupils, entitled 'Do something for Jesus.' When all was over, I saw James W—— had tears in his eyes, and there was an expression of great interest spread over his face. I wished to encourage him, and said, 'James, you shall have a tea-ticket for the next feast, if your aunt says you deserve it.' He thanked me gratefully, and went away. I did not see him again for a long time: you may remember I was many months on the Continent, and my next school feast took place under the direction of another.

"Christmas came again, and we met for the celebration of our Missionary Meeting. One by one the young collectors placed their boxes on the table. We read interesting papers connected with missions; we sang and prayed, and then the people retired. One boy lingered, and I asked his name, 'James W——,' he said. He then put into my hand a little brown bag: it was heavy; and emptying it on the table, I counted out, to my great surprise, between £5 and £6, principally in silver, and a few copper coins. 'I give that for the missionaries, sir,' he said; and then, as if anxious to say no more, he hastily turned to leave the room. 'Stay a minute, my boy,' I said; 'sit down and let me know how it is you can afford to give so much.' James was some time before he found courage to tell his little history, but at last he gave me the following narrative. With the exception of a few words you would hardly understand, of broad Somersetshire, I give the history in his own way.

"'All the day after the school feast, sir, I felt very sorry I could not do anything to help the poor people whom the good missionaries teach to read. I had learned to read at the Ragged School, and I wished all of them might be taught to know who made them, and who died for them; but days passed,

and I could not think of anything I could do. Next Sunday was Sacrament Sunday; after the sermon, the gentlemen went to the pews with plates to put the people's money in, and while they did so, the clergyman stood and said out of the Prayer-book some sentences about charity. One was, "Be merciful after thy power: if thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little; for so gatherest thou to thyself a good reward in the day of necessity." Then the people soon left the church, all but those who stayed to the sacrament. I went also; but the words stayed in my mind, and I wished very much I could give something, however little. I had no money, but, thank God! I had plenty of strength; and as the long days came, I should have time also.

"'That night a very nice thought came into my mind, and I prayed God to bless it, and to make me able to carry it out. I make my living by buying fruit and vegetables, and selling them again. I determined to put by the profits I got one day each week, and I have done so the last year, sir. I do not wrong any one by this, for Neddy (my donkey, sir) is able to do plenty of work, and we get on bravely. I often wonder to hear boys grumble, and say times are bad; I am sure I get on well, and I am very happy and thankful. Please take the money, sir; I must make haste, for it is late, and Neddy and me get up long before it is light in the morning.' 'Tell me your name,' I said, 'I will put it in the list of my juvenile collectors.' 'No, sir, I would rather not; it would not be fair. I only do one half, and poor Neddy does the other. We are partners, sir. I give time, and Neddy gives labour; so one name must not go into the list unless both names go.' 'I shall put down "Neddy and Me,"' I replied; 'and now good night, my boy. May God bless you, and bless this money you have given. It will be used in sending his holy word to the heathen, that they may be taught to know Jesus Christ as their Saviour, and God the Holy Spirit as their guide and comforter.'

"James left me, and I resolved to find out more of him; and if I should be pleased with what I should hear, I hoped to assist him in some way.

"James did not bring 'Neddy' as far as my place of residence, so I had to go to his neighbourhood, and there, in one of the streets, I saw the 'partners' a little in advance. Neddy was laden with potatoes, winter greens, and other vegetables; and James carried a basket full of early salad, which he grew in boxes. I watched him go to a house, then he turned down a street, and I lost sight of him. I asked to see the mistress of the house where James had sold some vegetables, and she replied to my questions respecting James in a very kind manner.

"'He comes here three days a week,' she said, 'and is quite a favourite of ours; I have never known him cheat me of a farthing; and if he says his vegetables and fruit are fresh, I would take his word more than that of the first greengrocer in the town. Only last week, my servant being ill, my daughter, a mere child, went to the door to take in the usual supply. Mary saw some very large Spanish onions, and told James to lay them with the rest. James begged her to take others, saying those she had taken were injured by the frost. "Don't take these, miss: I bought them by mistake, nearly in the dark, this morning. I was very stupid to be taken in, but I will not let any one be taken in by me; please to take some of the others,

miss; I am certain of them being good." I can quite depend on James,' continued the lady, 'and I am beginning to subscribe and take interest in the Ragged Schools. If they inculcate principles such as these, every one should support them.'

"I then went in quest of the little costermonger, and found him where the lady told me he lived. I told him to come to my house, for I had a supply of fine table-fruit lately sent me, and I gave it to him as a token of my approbation; and, as table-fruit was scarce that year, James was delighted with the gift.

"I at first intended to get him some situation, but soon determined to leave him and Neddy to fight the battle of life together, and, if at any time he should need help, to give it to him. So he has gone on, as he says, 'bravely,' and is one of my pupil teachers in the schools. He has left his former abode, and now has a comfortable lodging near us. As you are aware, he still keeps up the subscription to the Missionary Society; and certainly from his general conduct, and the little traits of self-denial and truthfulness he displays, I believe him to be one of those rare but beautiful characters, 'a good and happy boy!'

"He has great influence with his school-fellows, and often talks to them in a very useful and kind manner; and he never seems so joyful as when he has brought a fresh boy to join our ranks. Last Sunday he asked as a great favour that they might sing a hymn he admires very much; he always calls it

THE COMRADE'S HYMN.

Come, brothers, join our band;
Come to the heavenly land:
Ours is a holy strife;
Ours is a glorious life:
Come, join our brotherhood;
Come, we will do thee good.

Come, tear thy fetters off,
Come, though the foe may scoff;
Girded with strength to fight,
Ours is the warrior's might;
Our King shall gain the day,
Ours is the victory.

Count all thy gains but loss;
Leave all and bear the cross.
Look at the crowns above;
Hark to the songs of love;
There is the pilgrim's rest,
There is the victor blest.

Then, comrades, join our band;
Come to the heavenly land:
Ours is a holy strife,
Ours is a glorious life:
Come, join our brotherhood;
Come, we will do thee good."

I shall say no more respecting the history of James W——; but I wish my readers to listen to me while telling them of one or two lessons to be learned from this boy, and his earnest wish to do "something for Jesus." I believe few children hear of missionaries' labours without at least the wish to help in the good work. But we should not be satisfied with only wishing, but remember the old saying, "Wishing often prevents working." This means that we frequently waste time and energy in wishes to be of use, till we almost fancy there is some credit due to us for these idle expressions of kindness and generosity. I have heard children praised for their good intentions; but in many cases these intentions did not result in anything. James behaved very differently. He said nothing of what he "intended," but waited a full year before any one had been told of his generous plan.

Another circumstance in connection with James may be remarked. He gave willingly; and we are told "God loveth a cheerful giver." Some children begin a weekly subscription, and for the first month or so their pence are always ready: they feel glad to give. Another month passes, and they feel rather tired of giving; excuse follows excuse, and at last they give up entirely. Why is this? This question is soon answered. They began to pay weekly because it was a fresh thing; they wished to have the pretty tracts and pictures given occasionally to the juvenile subscribers of the Missionary Society; in fact it was to please themselves, not to do good to the poor ignorant inhabitants of heathen lands; not because they love God, not because they wish to do "something for Jesus." Those children are very happy who have learned early to love their Saviour, and who for his sake give the first spring time of life to the service of their God and Father. They feel their natural sin, and that Jesus died "the just for the unjust, that he might bring them to God." They feel that all they have comes from their heavenly Father, who has given them all things richly to enjoy; that they are not their own, but are "bought with a price," and love to seek every opportunity of teaching others to trust in that dear Saviour whom they so love and value.

Another class of children seem quite contented to do nothing; they, perhaps, have but little money, and making this the excuse, they say, "Charity begins at home." These children are equally careless as to their own salvation and to that of others; they hope to be pardoned some time, and thus go on in forgetfulness of God till death comes, and then it is too late. Oh, may those careless ones be roused from this selfish negligence before it is indeed too late! Life is very uncertain; strong and healthy as they may appear, there will, perhaps, be no "to-morrow" for them. "For what is your life? it is even a vapour, that appeareth for a little time, and then vanisheth away." Seeing, then, that "the coming of the Lord draweth nigh," let us pray to be made ready for that awful, but to a Christian that joyful time, and learn to "work while it is called to-day, for the night cometh, when no man can work."

Correspondence.

SUNDAY EVENING PENNY BANKS.

To the Editor of the Ragged School Union Magazine.

Sir,—In common with most of your readers, I was much grieved by reading the letter of Mr. Jones on "Sunday Evening Penny Banks." That it is a movement in the *wrong* direction there can be no doubt; and without impugning the motives of our friends for this strange experiment, I cannot but say that its too evident tendency is to place Ragged Schools on that inclined plane, re-ascent from which, if possible, is most improbable. I am glad, however, to find, from the editorial note appended, that this desecration

of the Lord's day does not meet with your sanction; and, as I infer, is not in accordance with the views of the Ragged School Union.

I may be wrong in the impression, but I always understood that Ragged Schools were distinctly religious—their primary object being to build up souls for heaven. If then the temporal element has not been neglected, it was simply because the secular was used as a lever to reach the spiritual; but if we have, so to speak, spiritualised the secular, we assuredly have never let the temporal usurp the place of the spiritual. It is to this alone may be ascribed the manifest blessing which has rested on our labours; for, true to His word, honouring God, he has honoured our labours most signally.

Penny Banks are simply *secular* machinery. Valuable as they are in their proper place, to say the most, they can only tend to develop those habits of prudence and foresight, which are the root of all true independence. They never are, and never were, regarded as evangelistic; and were they made too prominent in our operations, the secondary would become the primary. We meet our scholars on the Lord's day solely for the culture of the religious affections, and to point our scholars to the One Sacrifice for sin. But if we let the secular element intrude into that holy time, our spiritual labour, if not destroyed, will be neutralised; and the sooner Ragged Sunday Schools are closed the better for the spiritual interests of our scholars. If we fail in doing them any lasting spiritual good, let us at least beware lest we should do them an injury which shall affect them through eternity.

Mr. Jones gives five reasons for the adoption of this scheme; but it is most remarkable that all the reasons assigned are purely of a temporal nature. Now seeing that the novel work is done on the Lord's day, and has not even the plea of necessity in its behoof, the mere absence of any spiritual benefit implies the condemnation of the plan. Five reasons, however, against this scheme are readily suggested, namely:—

1. We have no right to do evil because good may possibly come. Such is the voice of reason, and we need scarcely say such is also the voice of Scripture. The Bible, indeed, inflicts a fearful penalty on those who act otherwise (Romans iii. 8).

2. Our time for religious instruction on the Lord's day evening is already too limited. For, excluding the devotional exercises and the address, the teachers have only one hour in which to discover the sins and infirmities of their classes, and to tell the grand old story of the Cross.

3. Should the plan be continued, it will tend to further invasions of the secular on the Lord's day. For if Penny Banks prove so attractive on Sunday evenings, some one may suggest—Why should we not compete with Gaffs and Concert-rooms by letting our Shoe-black Bands show their skill on Sunday evenings? Any one who sanctions the first experiment would find great difficulty in discovering the "why not" to the other.

4. The excitement incident to entering and refunding deposits does not seem to be the best preparation for religious instruction. Having visited many Penny Banks—happily *all* on working-days—I must confess that I should be sorry to know that similar noise and excitement was imported into the day of rest. Surely we do not want the table of the money-changers

brought into the house of prayer (Matt. xxi. 12) to add to our other difficulties in taming the wild tribes of London.

5. The plan of Sunday Penny Banks will probably influence others who are without religious convictions further to intrude on the Lord's day. If *we* —professing disciples of Christ—establish Sunday Banks, how could we fairly object to the Post-office Savings' Banks being also opened on Sundays? For such plea of possible good can be as well urged by the public as by Ragged School teachers.

I hope these reasons will induce our [friends to review and at once abandon their novel scheme. Already has it occasioned both surprise and grief to the true friends of Ragged Schools; while, if persisted in, it can only awaken joy in the camp of our enemies, for in this strange experiment they will see the first seed planted of our downfall.

I am, &c.,

A. B. C.

To the Editor of the Ragged School Union Magazine.

City of London Ragged School,
Foster Street, Bishopsgate, E.

Dear Mr. Editor,—It was with much surprise I saw in your magazine an account of a Savings' Bank, *held on Sunday evenings*, sent you by Mr. Jones. This practice I think most inconsistent with the religious teaching in our Ragged Schools. What will Roman Catholics and the enemies of Ragged Schools say to this when they see it in your magazine? This is, indeed, mixing secular things with sacred.

I have no doubt the argument used in its defence is, "That Sunday is the time these boys have their half-pence, and we catch them then; they will be gone before Monday." Now this is "doing evil that good may come."

We have, in my humble opinion, a much better plan at our school of endeavouring to foster habits of saving among the working boys and girls. *We all* know they get their money on Saturday night, and have opened a Half-penny Bank on that evening, between the hours of eight and nine o'clock, for scholars only, independent of that on Monday evenings for parents.

If you will give insertion to this note, I shall feel obliged; and it may be the means of inducing our friends to alter their time of taking the children's money.

I am, sir, yours respectfully,

J. J. Newton, Sen.

POLICE AT RAGGED SCHOOLS.

To the Editor of the Ragged School Union Magazine.

Dear Sir,—When I first undertook the responsible office of superintending a Ragged School, I endeavoured to pick up all the information I could, and in talking with any and every one I could, likely to give me any insight into the best *modus operandi*, I remember it was said by more

than one that I must endeavour to possess such a moral influence over the girls and boys as to render the presence of a policeman unnecessary; and I started upon that principle, and while the numbers were 150 to 200 upon an average in attendance, I could get on very well, but now that they have increased to 500, and sometimes 600, I find it absolutely necessary to have one. Indeed, if, instead of such a large attendance, we had only 50, 60, or 100, I should feel it a duty to have one present, not to suppress the noise, for that a policeman ever fails in doing, but to prevent the injury to windows and property around; and more than that, to check the acts of indecency practised upon the girls by big, hulking fellows, who mix with the mass for this purpose, but seldom venture into the school-room. Some persons, practically unacquainted with Ragged School work, reading this, or hearing of it, many—a magistrate, for instance, suppose a case of assault came before him—would say the school was badly managed to permit such things—the teachers ought to have an influence over the boys and girls to prevent it. I defy any teacher or superintendent to be able to do it on a dark, gloomy night, in such localities as our schools generally are in, and with such a class to deal with. All this must be felt more or less, I feel certain, by every superintendent and teacher in London. Now you say, perhaps, "Well, what of it? Why these remarks? You have a policeman." We had; but he came last Sunday for the last time, Sir R. Mayne having forbidden their attendance at Ragged Schools, either officially or otherwise, in uniform or out of uniform—and the uniform is the terror to a boy. I am desirous to know the opinions of others upon this matter. My own is, it is a very serious one; but that may arise from the very large numbers I have to control, or that I am a poor nervous man. Should, however, others think with me, I should be very glad of any communication upon the subject. In the meantime, for their information, I would say, I intend addressing Sir R. Mayne upon the subject, by letter, signed by all my teachers; and have no doubt, if each school would do the same, we should soon have the needful assistance restored to us.

Yours very truly,
W. H. MILLER,
Superintendent of the Lambeth Ragged School.

6, Bridge Road, Lambeth,
January 15th, 1862.

P.S.—I hope it is clearly understood that I refer only to the employment of police EXTERNALLY.

Poetry.

THE RAGGED SCHOOL FLAG.

THREE cheers for the Ragged School Flag!
For the Banner of Love unfurled;
For the band of United Ones nobly bent
On blessing a perishing world!

Go on, in your labour for good;
Each soul brought to Jesus in love
Will lessen the tide of transgression on earth
And lead to rejoicing above.

Stand well by your Flag and your Cause,
  Fight sternly with error and sin;
With "Love for their souls" on your
    banner incribed,
  The weakest a triumph shall win.

If need be, how many will haste,
  Determined in battle to stand
By the Flag of Old England, and firmly
    defend
  The hearths and the homes of our land.

But may that sad time NEVER come!
  Let Reason and Mercy unite,
To stay the outpouring and shedding of
    blood,
  To hinder the murderous fight.

And remember, be that as it may,
  Your commission and duty are plain,—
To fight with the kingdom of darkness and
    sin
  Whilst vigour and spirit remain.

And though it a paradox seems,
  To proclaim it we never will cease,
YOUR fight is a mission of mercy and
    love—
  YOUR battle a Battle of Peace!

F. BERRYMAN.

Notice of Meeting.

KINGSLAND, DALSTON, AND SHACKLEWELL.

ON December 5th, the thirteenth annual meeting of this school was held in Kingsland Congregational Church. H. E. Gurney, Esq., presided.

The Chairman called on the Ragged School teachers to pursue their work with heart and courage, for their calling was no ordinary one; but if pursued in a truly Christian spirit, their labours could not fail to be blessed with fruit in due season.

P. Hadrill, Esq., read the report, of which we extract the following:—

"The experience of the past has fully demonstrated that we need not go either to St. Giles's in the West, or to Bethnal Green in the East, or even to 'London-over-the-Border,' to find the ragged and the neglected—here, at our own doors, almost within reach of the Preacher's voice, in the House of Prayer, exists a population not so bad in degree, certainly, as many in the localities just now indicated, but still exhibiting many of the sad phenomena arising from depravity and neglect.

"They were living like their fathers before them—careless themselves and uncared for by others, but happily for the neglected ones, and happily for the Church itself, this state of things is now fast fading away, and will soon be among the 'things of the past;' for men of all creeds and classes appear to have awakened to a sense of their duty, as men and as Christians, to their ignorant and debased fellow-creatures: and while others have been thus aroused, the benevolent of this locality have neither slumbered nor slept—from very small beginnings, now nearly 14 years ago, this institution has grown into dimensions, large, attractive, and useful; its labours have not been limited to one sphere of operations, but the 'Ragged School' has been a nucleus round which has been gathered a variety of organizations, each and all of which have been in their several departments highly beneficial to the objects of their solicitude.

"*The Day School* has 325 children on the register; the average daily attendance during the year has been 220.

"*The Sunday Evening School* has had an average attendance for the year of 189, while the attendance on one occasion actually amounted to 343; and the average

attendance of the teachers for the year has been 20.

"*The Week Evening School* has had an average attendance for the year of 56—the largest attendance has been 132; and the average attendance of the teachers has been 4. On the occasion of the large attendance of 132 just mentioned, the attendance of the teachers was 4, while such an attendance required not less than 15! and when 343 were present, they had 27 teachers, while they actually required 39.

"While the above statistics show a highly encouraging attendance on the part of the scholars, they still indicate the urgent necessity for a larger staff of earnest, devoted, constant, and punctual teachers.

"While spiritual things have been strictly attended to, other matters of recreation and usefulness have had their share of attention.

"*A Singing Class* has been lately established.

"*A Drum and Fife Band* was commenced in February last.

"*The Penny Bank* is on the increase to a very encouraging extent.

"*The Maternal Association* has been carried on with due attention to the objects indicated.

"*The Mothers' Meeting* steadily progresses. There are now 89 members, being an increase of 35 since last year. Many of them have increased in thoughtfulness; there are several very hopeful cases, and one has lately joined a Christian church.

"*The Sick Society* has duly attended to its portion of the work. Eighteen cases have received relief during seasons of sickness and distress. "The Dorcas Society is still maintained.

"*The Girls' Industrial Class* continues to progress in numbers and interest."

Rev. T. W. Aveling expressed his satisfaction with the many works the association had pursued during the year, and the good results that had followed them. Between 400 and 500 children were receiving the blessings of these schools in instruction and industrial training. A solemn obligation was on them to maintain the institution in its useful course. They wanted sympathy, not words, and by God's blessing they would yet accomplish greater good. They were under a solemn obligation to take care of the souls entrusted to them. Those who could not help personally could help in cash and clothes. But the work was most delightfully interesting, and was attended in every way with blessed results.

Mr. Sheriff Cockerell, and Mr. Sheriff Twentyman addressed the meeting, after which the Rev. C. Dukes expressed his surprise that Ragged Schools were to be found in every locality of this large and wealthy city. It filled him with wonder to think how it came to pass that in this Christian land of ours there should be so many dear little children uncared for and untaught, except by the self-denying labourers in Ragged Schools. Thus the hand of help was stretched forth to the lowliest, and they were placed in the way of gaining an honest livelihood. God had been pleased to make us all of one flesh and blood, and these poor little outcasts were composed of the same stuff as ourselves. We were all God's children. He rejoiced in the excellence of such institutions as these, and was always glad to aid anything to help in the important work. He was quite delighted with the establishment of the drum and fife band—it would cheer the hearts of the poor little ones who had none of the comforts of life. He regarded the office of Ragged School teacher as one of the noblest and most arduous posts to occupy; and he wished increased prosperity to their schools.

Mr. Connell, C.C., Mr. Berryman, Mr. Williams, and Mr. Iliffe assisted, and the proceedings of the meeting closed by singing and prayer.

READINGS FOR MOTHERS' MEETINGS,

By ELIZABETH TWINING. 2s.

WERTHEIM & MACINTOSH, Paternoster Row.

A TEACHER WANTED to superintend a Day Ragged School of One Hundred Girls and Infants.

Apply by letter to Mr. J. G. Gent, 1, Exeter Hall, Strand.

WANTED.—A GOOD HOUSE PAINTER, who can Grain and Write well. A young and decidedly pious man would be preferred, and one who would have no objection to labour in a Ragged School.

P.S.—Apply to Mr. H. Cook, Painter, Gosport.

J. E. EAREE,

BREAKFAST AND TEA CONTRACTOR,

50, HACKNEY ROAD, NEAR SHOREDITCH CHURCH.

J. E. E. respectfully begs to inform the Clergy, Superintendents of Schools, and others who are in the practice of commemorating their Anniversaries, etc., by Public Breakfasts and Tea Meetings, that he has every requisite for such occasions, comprising Tables, Coppers, and China to any extent, in a superior style, at extremely moderate charges.

J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to ensure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

Rout Seats on Reasonable Terms. Vans, and every requisite for Excursion Parties, with the entire Management, taken by Contract.

COMMUNICATIONS BY POST IMMEDIATELY ATTENDED TO.

References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

PERFECT FREEDOM FROM COUGH IN TEN MINUTES AFTER USE,

AND INSTANT RELIEF AND A RAPID CURE OF

Asthma, Consumption, Coughs, Colds, & all Disorders of the Breath & Lungs,

ARE INSURED BY

CURE OF FOUR YEARS' ASTHMA.

MATILDA SHAW, of Harringhay, has been severely afflicted with Asthma for four years, so that she could only lie in one position in bed; after taking three boxes of Dr. Locock's Wafers, she is so far cured as to be able to lie in any posture without pain or inconvenience, and can walk any reasonable pace or distance. Witness, E. SQUIRE, Bookseller, Louth.

To SINGERS and PUBLIC SPEAKERS they are invaluable for clearing and strengthening the voice. Price 1s. 1½d., 2s. 9d., and 11s. per Box. Sold by all Druggists.

COUGHS, ASTHMA, AND INCIPIENT CONSUMPTION are EFFECTUALLY CURED by KEATING'S COUGH LOZENGES.

JUDGED by the IMMENSE DEMAND, this *Universal Remedy* now stands the first in public favour and confidence; this result has been acquired by the test of fifty years' experience.—These Lozenges may be found on sale in every British Colony, and throughout India and China they have been highly esteemed wherever introduced. For Coughs, Asthma, and all affections of the Throat and Chest, they are the most agreeable and efficacious remedy.

Prepared and Sold in Boxes, 1s. 1½d., and Tins, 2s. 9d., 4s. 6d., and 10s. 6d. each, by THOMAS KEATING, Chemist, &c., 79, St. Paul's Churchyard, London. Retail by all Druggists and Patent Medicine Vendors in the World.

N. B.—To prevent spurious imitations, please to observe that the word "KEATING'S COUGH LOZENGES" are engraved on the Government Stamp of each Box, without which none are genuine.

FURNISH YOUR HOUSE AT DEANE'S LONDON BRIDGE

DEANE'S CELEBRATED TABLE CUTLERY.

	Table Knives.	Dessert Knives.	Carvers.
Finest Ivory Handles	33s.	28s.	11s.
Medium „	23s.	18s.	7s. 6d.
Good „	16s.	12s.	5s. 6d.

DEANE'S ELECTRO-PLATED SPOONS AND FORKS.

	Table.	Dessert.	Tea.
Spoons, Best Plating	40s.	30s.	18s.
Forks „	38s.	29s.	—
Spoons, 2nd Quality	33s.	24s.	14s. 6d.
Forks „	31s.	23s.	—

DEANE'S Electro-Plated Tea and Coffee Sets, Liqueur Stands, Cruets, Cake Baskets, &c.

DEANE'S Dish Covers and Britannia Metal Goods.
Prices of Tin Dish Covers in Sets of Six and Seven:—
18s., 30s., 40s., 63s., 78s.

DEANE'S Papier-maché Tea Trays, in Sets, from 21s. New and Elegant Patterns constantly introduced.

DEANE'S Bronzed, Copper, and Brass Goods.

DEANE'S Bronzed Tea Urns, 50s., 63s., 84s.

DEANE'S Moderator Lamps, from 7s. to £6 6s.

DEANE'S Drawing Room Stoves, Ranges, &c.

DEANE'S Fenders and Fireirons.

DEANE'S Iron Bedsteads, with Bedding. Priced Pamphlet, with Drawings, post free.

DEANE'S Domestic Baths. *See* Illustrated Priced Pamphlet.

DEANE'S Tin, Japan, and Iron Goods.

DEANE'S Cornices and Cornice Poles.

DEANE'S Horticultural Tools.

DEANE'S Chandeliers and Gas Fittings.

A PRICED FURNISHING LIST SENT POST FREE.

DEANE & CO., LONDON BRIDGE.

ESTABLISHED A.D. 1700.

Printed by Robert Kingston Burt, of No. 40, Highbury New Park, in the County of Middlesex, at his Office, Holborn Hill, in the City of London; and published by Kent & Co., 21, Paternoster Row, in the City of London.—SATURDAY, FEBRUARY 1st, 1862.